

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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THE RIGHT OF PRIVATE JUDGMENT.

BY ELDER CHARLES W. FENROSE.

This is the watchword of Protestantism. The Roman Catholic Church claims the right to dictate what its members shall believe and what they shall reject. But all Protestant churches and sects declare that every man has the right to believe what he pleases, and in theory advocate the doctrine that "every man may worship God according to the dictates of his own conscience." While the Church of Rome prohibits to some the use of the Holy Scriptures, and directs that all who are allowed to use them shall believe them according to the interpretation of the Fathers, Protestant churches claim the right for all and every person to read the Scriptures and believe them according to their own interpretation. Both are in error, for they go to extremes.

Popery has forged chains to fetter the human mind, to prevent its natural development and progress, and to bind it from soaring into unexplored regions. It has set up barriers to block the way of contemplation, and manufactured bolts and bars to lock up the vivid imagination of the heaven-born soul. It is true Protestantism has in theory demolished these chains and bolts, and allowed the unfettered spirit to think, and feel, and act freely. But without some certain guide, some finger-post on the road of reflection, the soul may lose itself, or wander in strange paths; imagination

may run wild, and the unchecked thoughts fly far away into the airy regions of folly and extravagance.

But though in theory Protestantism is so liberal, yet in its practice we find the spirit of Popery at work, binding the people to particular dogmas and prescribed creeds. If a man, acting upon the theory of "the right of private judgment," should venture to believe something different from the doctrines of his neighbours—something novel to the present age, he is called a fanatic; he is either ridiculed or ill-used; he is marked as a dangerous man by the parson, and is either shunned or tormented by the people. Through the liberal theory of Protestantism, numberless sects have arisen; and through its persecuting practice, as in the palmy days of popery, thousands have been exiled, property has been confiscated, and the crimson tide of life has flowed in torrents.

To force the human mind and chain the thoughts of men is both cruel and unjust; to persecute in any way those who differ from us in opinion is sinful in the extreme; and to shed the blood of men, because they err in faith and judgment, or appear to do so, is an act which causes every bosom in which glows a spark of righteousness to thrill with horror and burn with deep indignation.

The mind of man should be guided,

regulated, and informed—not bound by the creeds of men, nor allowed to wander like a rudderless ship upon the waters of speculation. But who shall undertake the mighty task? Can earth produce power so great, wisdom so vast, knowledge so profound? No. God alone, who can control the elements, set a universe in motion, and create the souls of men, is sufficient for the purpose. He will “never force the human mind;” but if men would listen to him and bend to him, he would give them precepts to enlighten them, a Spirit to guide them, and a Priesthood to regulate them.

The Lord has never interfered with “the right of private judgment,” but he has offered to the world in many ages the things which are necessary for their well-being in time and their happiness and progression through eternity. But men—foolish men have, in every dispensation, rejected the plans of the Almighty and refused allegiance to his authority. Instead of accepting the only true liberty, they have wandered after the phantom of freedom till they have sunk in the bog of ignorance and become enchained with the traditions of erring and designing mortals.

The Eternal Father has again offered to the human family his everlasting Gospel, the only efficient plan to guide them. For hundreds of years he has permitted them to take their own course in government, in religion, and in their social relations. And what a spectacle of human folly is this boastful generation, with its accumulated wisdom of nearly two thousand years! Everything in confusion; no binding principle among nations or individuals—no standard of appeal which is honoured by all; crime of all kinds in every rank and grade; individualism everywhere—each claiming “the right of private judgment,” and refusing it to others; and God, the author of all good, forgotten and despised! And we are told that this is the most enlightened era of the world, the brightest page in the world’s history, and the day of civilization’s triumph!

One would imagine that, after so long a night of darkness, the world would hail with joy the “glad tidings” of the millennial morning’s dawn; but, alas! “they love darkness rather than light!” Few are those who have the moral courage and honesty of heart to “judge for them-

selves” in relation to the work of God; for popular opinion is a tyrant as relentless as the spirit of the “holy Inquisition.”

God permits the children of men to think for themselves in all matters of religion; but all who choose to obey his Gospel will see the propriety of yielding to the guidance of their all-wise Father. They will perceive the impotence of human wisdom and the weakness of man-made institutions, and will gladly bend their own will and submit their own “private judgment” to his superior wisdom and his righteous decrees.

But the great difficulty with many is to acknowledge the representatives of the Almighty on earth. It has been shown many times that God invariably communicates with his children through chosen men—men Divinely-commissioned to reveal his will to their fellows—ordained to hold the holy Priesthood. They are and always have been like other men in appearance, and subject to the same weaknesses and infirmities, but, possessing a knowledge of heavenly things far above all other individuals upon earth. They do not offer to the world their opinions and speculations, but speak with authority the truths of eternity. They do not leave in doubt and suspense those who receive their teachings; but, by the promises which they make of blessings that God alone can give, they afford the believer an opportunity of testing the divinity of their appointment. Human judgment is erring—Divine wisdom is certain. How much more preferable, then, is it to be guided by the wisdom of God than by the mutable judgment of our own frail minds!

But before we can reasonably submit ourselves to other men in matters that concern our salvation, we must become convinced of their divine authority to guide us. Let the fact be once established in our minds that certain men really hold the Priesthood of God, and if we are consistent, we shall, with gladness of heart, submit in all things to their superior judgment and intelligence.

Scores of thousands of Latter-day Saints have received from God a testimony, sure and steadfast, that their leaders, the Elders of Israel, are called of God to stand between him and the people.

“Repent,” said the servants of the Lord, “and be baptised in water for the

remission of your sins; and through the laying on of our hands, you shall receive the gift of the Holy Ghost. You shall receive an assurance from God that you are pardoned, and the Holy Spirit shall give you light and joy such as you never before received; and, by many manifestations of the power of God, you shall know that you have embraced the truth."

All who have attended to these things in sincerity have obtained the promised blessings, and their voices are heard, in public and in private, declaring to their neighbours and friends that God has once more restored the holy Priesthood.

What joy and consolation does this bring to the souls of those who love truth and seek after righteousness! Oh, let the Lord be praised for his goodness in sending his servants to lead his people, to instruct them in the science of life and prepare them for his society in a glorified world of perfected intelligences!

But while the Saints acknowledge the right of the Priesthood to guide them, they sometimes act as though their own "private judgment" was sufficient without the counsel of God through his servants. Tradition still clings around them, and the feeling, called by the world "independence," sometimes rises in their hearts—"I will just do as I please."

Now, though the holy Priesthood will not force upon any one the principles of the Gospel, nor compel any one to receive their counsels, yet a strict compliance with their directions in all things is none the less necessary. To receive their counsel in one thing, and reject it in another, is inconsistent. To be willing to yield our eternal interests to their care, and refuse their guidance in temporal things, is a clear proof that we attach more importance to perishable objects than to immortal blessings, and that we think our "private judgment" is far superior to the counsel of God.

How often have the Saints proved, by dear-bought experience, that the advice of their President would, if followed, have saved them from snares, loss, and misery. A brother, perhaps, has come into the possession of a sum of money. He imagines that, by embarking in some kind of business, or entering into some promising speculation, he will increase his store, have more power to assist the Church, and by-and-by be able to emigrate to Zion with comfort and plenty. He speaks

to his President; and notwithstanding all his glittering expectations, he is counselled not to spend his cash, but to save it for his emigration. The counsel not being according to his own wishes, he rejects it, saying to himself, "Oh, my President is a first-rate man in spiritual things, but he can't see his way very far in matters of business. I'll let him see that I know a thing or two; I shall be sure to succeed, and then he must agree that my plan is best." He embarks his capital upon the ocean of adventure; and not until his plans are shattered by the winds of adversity, and his whole cargo shipwrecked and lost to him for ever, does he see the folly of trusting alone to his "private judgment."

Another, perhaps, will take a similar course, and his most sanguine expectations will be realized. But, with the increase of riches, comes a corresponding increase of selfishness and a desire for greater accumulation; the law of Tithing seems hard to obey; he cannot spare his money to build up the kingdom; he "needs it all in his business;" his desire to go to Zion becomes weaker as he becomes wealthier; his time is now "so much occupied" that he cannot attend with the Saints to worship his God and be instructed in righteousness; the lamp of the Spirit glimmers and expires, and following his "private judgment" leads him to darkness and apostacy.

A young sister, to suppose another case, is courted by a Gentile. He speaks very lovingly, promises fairly, declares he will never hinder her from attending to her religion, whatever his own opinions may be; that every one has "the right of private judgment" in matters of religion, and he would never think of interfering with it, &c. Advice is given her by the Priesthood to remain single until she reaches a land where those who hold the keys of sealing can administer the sacred ordinance of eternal marriage; at any rate, never to unite with a Gentile. She thinks she has a right to judge for herself in such matters, ties herself for life to a man who, not being "for" the kingdom, must of necessity be "against" it; and when she is prohibited from mingling with the Saints, speaking about the religion she has covenanted to be faithful to, and from going up to the "mountain of the house of the Lord," the "Zion of the Holy One of Israel," then she can see

the folly of rejecting the counsel of the Priesthood to follow her own "private judgment." Such cases have occurred many times, and the bruised face and the sorrow-stricken countenance have told a sad tale of stripes and misery.

A young man and woman in the Church wish to enter the bonds of matrimony. Contrary to counsel, they act according to their own feelings. The money expended in "beginning life" would have emigrated one or both of them to Zion; but now it is gone. Family wants, numbers, and troubles increase, and years of care and anxiety roll away, before the slightest chance of redemption from Babylon offers itself to their regretful hearts. Or, in another case, a few weeks' or months' close intimacy reveal the fact to both that they are not suited for each other; quarrels ensue, bitter words are spoken, and children are born with the very bone and sinew of rebellion bred within them, and grow up predisposed to act like their parents, determined to have their own way.

If the Saints would be happy, prosperous, and safe, let them become perfectly subordinate to legitimate authority. Let the wife be guided by her husband; let both be directed by the Spirit of Truth and be subject to the Priesthood; and let each man holding that Priesthood implicitly obey his President.

The woman holds "the right of private judgment;" but when she enters into the marriage covenant, she, by her own free-will and choice, yields herself to the guidance of her husband, and is bound to submit to his will. So, when we hear the Gospel, we have the right to judge and act for ourselves; but when we obey it, we voluntarily yield ourselves to the government of God, and, by the solemn covenant at the baptismal waters, we are bound to receive and be led by the counsels of his servants.

"But," says one, "is it not possible for the Priesthood to err as well as other men?" Yes, it is possible for all men to

go astray and break the laws of God; but while the Saints of God do right and have the desire to work righteousness, he will never permit them to be led astray. Though his servants might, in their weakness, do wrong themselves, God will never suffer them to lead the righteous to their ultimate loss. If the Saints keep the laws of God, their leaders will be constrained to give them correct instruction and counsel that will be for their good; for God will use them as his instruments, and control their thoughts and words according to his will.

"But are we to practise the principle of blind obedience?" some may enquire. By no means. In "Mormonism" there should be no blindness: the true Saints of God walk in the light; their eyes have been opened; it is their privilege to see their way as they travel the road of salvation. If the Saints seek for counsel, with the determination to obey the Lord's will in preference to their own, the Spirit of Truth will bear testimony in their hearts that the counsel they receive is of God, and will give them light to see that it is for their benefit. With the commandments of God comes a sacred influence to the willing mind, giving light to understand and strength to obey. Darkness is with those who rebel; blindness is upon those who love their own way.

"Mormonism" oppresses none: its spirit is liberal; its institutions are free; its Priesthood is a standard for universal appeal. It neither enchains the mind, nor leaves it to wander in the mazes of confusion, or stray in the universe of conjecture. It guides, restrains, and instructs. It comes from heaven to lead man there. It stoops from above to lift him upward. It reveals the laws of God, that Saints may understand; and it shows them how to live, think, and feel, so that their "private judgment" may be the same as the will of their Father its Author.

May the predicted time hasten its approach, when the will of God shall be done on earth as it is done in heaven!

A CARD FROM DR. BERNHISEL.

(From the "New York Weekly Herald," July 7.)

Upon the advice of experienced friends, name in print. The most obnoxious have carefully avoided presenting my individual, however, is, by popular custom,

entitled to ask for himself and for others, when malice is busy against them, what is termed a suspension of public opinion.

I would most respectfully ask my fellow-citizens to distrust the letters with which the journals now abound, coming or purporting to come from the station of the army of Utah, and which are composed without any regard to truth of statement by those whose personal interests will be promoted by our country's persevering in the wicked enterprise denominated the Mormon war.

Why are you told by these cruel and mercenary persons that there is reason to doubt the sincerity of the Mormons' desire for peace? Why did the press at their command deny the authenticity of the despatches of Governor A. Cumming to the Commander at Camp Scott and the President? Can they hope, after we have entirely abandoned our plans and sacrificed all our preparations for defence—after we have opened a way into Utah to troops whose existence no one reasonable man will doubt was at our mercy,—do they still hope to bring on a war by following after our flying people so closely that the conduct of a licentious soldiery will compel our citizens to defend themselves from their outrages by force?

I do not understand it. My advices show that four months have passed since we were invited by the President of the United States, or by a gentleman who claimed to have his confidence and represent his views, to receive the assurance of

his own and the nation's goodwill, and to welcome peace and free intercourse again with the forgetfulness of all past differences. Four months have elapsed since that gentleman came among us with his message of peace; and upon our national faith we felt safe to call back our troops, who were upon a hostile march, and salute the flag which should protect every American citizen who has a right to gaze upon it. But the hostile preparations against us still continue; the armed men at the camp still threaten to pursue our families and flocks.

They even write of their success in prejudicing against us the minds of the two gentlemen who have lately reached them, bearing the title of Commissioners of Peace.

With all these evidences of dark plotting, I still have the hope that they will not be able to cover up the truth with fire and blood. I will not yet place the national administration with those who are striving to destroy us. I believe the President to be a man from whom the truth may be kept by court intrigue; but I trust in him as one in every case incapable of perfidy.

I think it enough for me to beg a suspension of public opinion. Very respectfully your obedient servant,

JOHN M. BERNHISEL,

Delegate from Utah.

New York, July 3, 1858.

HISTORY OF JOSEPH SMITH.

(Continued from page 504.)

[February, 1843.]

Thursday, 2nd. Spent the day at home. The weather extremely cold.

Towards evening, I rode on to the hill to enquire about the caucus which was there held the previous evening, Davidson Hibbard presiding, and brother Benjamin L. Clapp, chief speaker, reporting that Joseph and Hyrum had attempted to take away the rights of the citizens, referring to the election of the last City Council. I corrected the error and returned home.

"The Spirit maketh intercession for us with groanings that cannot be uttered." It would be better thus:—"The Spirit maketh intercession for us with striving which cannot be expressed."

Friday, 3rd. This morning, read German; at eleven, walked out in the city; returned at a quarter past twelve: read proof of "Doctrine and Covenants," which is now being stereotyped.

Brother John Mayberry sent me a cow to assist in bearing my expenses to Springfield.

Saturday, 4th. At home till one o'clock

in the afternoon, when I attended the general city election caucus at the Temple, where all things were amicably settled and mutual good feelings restored to all parties. Brother Clapp made a public confession for the speech which he made at a former caucus.

I returned home at about four o'clock, and was visited by Amasa Lyman. I told him that I had restored Orson Pratt to his former standing in the quorum of the Twelve Apostles, and that I had concluded to make brother Amasa a Counsellor to the First Presidency.

In the evening, presided in the Municipal Court.

Sunday, 5th. At home, reading German.

Monday, 6th. Spent the forenoon at the election of Mayor, Aldermen, and Councillors for the City, to serve during the next two years, at brother Hyrum Smith's office. Dined at home. One o'clock, afternoon, Thomas Moore came in and enquired about a home. I blessed him and said, God bless you for ever and ever! May the blessings of Abraham, Isaac, and Jacob rest upon you for ever and ever; and may you sit on thrones high and lifted up, in the name of Jesus Christ. Amen.

When I returned to the election, Joseph Smith was elected Mayor by unanimous vote. Orson Spencer, Daniel H. Wells, George A. Smith, and Stephen Markham were elected Aldermen. Hyrum Smith, John Taylor, Orson Hyde, Orson Pratt, Sylvester Emmons, Heber C. Kimball, Benjamin Warrington, Daniel Spencer, and Brigham Young were elected Councillors.

Tuesday, 7th. This forenoon, attended a Council of the Twelve Apostles at the house of President Brigham Young. This afternoon, I sent a search warrant to Hyrum Kimball's, for the purpose of obtaining a book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant was issued on the affidavit of Jonathan H. Holmes, and the book obtained. In the evening, Hyrum Kimball came to my house for an explanation, and I informed him that the book was the property of the Church; that it had been stolen, and, after passing through various hands, had been secured by Oliver Granger, while acting as Agent for the Church at Kirtland, and should have been given up by

him. I have since been informed that sister Sarah, Hyrum Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the Church; but, being under a pledge to her brother not to give up the book until he had seen her again, she had neglected to mention it to me.

Elder Parley P. Pratt arrived home from England this evening.

Wednesday, 8th. This morning, I read German, and visited with a brother and sister from Michigan, who thought that "a Prophet is always a Prophet;" but I told them that a Prophet was a Prophet only when he was acting as such. After dinner, brother Parley P. Pratt came in: we had conversation on various subjects. At four in the afternoon, I went out, with my little Frederick, to exercise myself by sliding on the ice.

The public papers say that Point Petre, in Guadeloupe, was totally destroyed, and 10,000 persons supposed to have been killed by an earthquake.

Thursday, 9th. Part of the forenoon I spent at the Masonic Hall, conversing with Mr. Rennick, of Keokuk, and trying to effect a settlement with him. He promised to let me have some notes on a paper maker in Louisville towards paying me, and then went off contrary to promise. I also had conversation with Master Nye, and read several letters, one from Judge Young, and directed the following in reply:—

"Hon. R. M. Young, City of Washington.

Dear Sir,—I have this day received your favour of the 17th ult., covering one from John C. Walsh, and barely state in this that I shall despatch a messenger immediately to Quincy, to deposit the \$500 in the hands of General Leach, according to your instructions; but seeing that I had little time to lose, I concluded to send this by the first mail to inform you of my intentions. My next, in which I shall enclose General Leach's receipt, together with my obligations, will be mailed at Quincy, and may be expected three days after you receive this.

I shall not be able to obtain George Miller's name as security, he being at this time several hundred miles north of Nauvoo, and is not expected back until spring. I can, however, obtain the signature of Mr. Edward Hunter, late from Chester County, Pennsylvania, who owns about twenty thousand dollars' worth of property in this vicinity, and probably as much more in the east, which I presume will be entirely satisfac-

tory to Mr. Walsh, instead of Mr. Miller. Judge Higbee's name will be on the obligations.

When you receive this, you may expect the other three days later. All the difference will be the time required to go from here to Quincy and do the business.

Some time ago, a petition, signed by the principal inhabitants of this city, praying the Postmaster-General to remove the present Postmaster and appoint another in his stead, was put in the hands of C. A. Warren, Esq., of Quincy, with a request that he would hand it to you about the time you left for Washington. We have not yet heard anything, whether Mr. Warren handed it to you, or neglected to do so, but we feel extremely anxious to learn something on the subject, as the citizens generally are suffering severely from the impositions and dishonest conduct of the Postmaster and those connected with the Post-office in this city. The petition was accompanied by some affidavits, proving that letters had frequently been broken open, money detained, and letters charged twice over, &c., &c., at this office, the repeated occurrence of which circumstances caused the people to be anxious for an immediate change. It will be seen, by the petition, that I was nominated for the office. I can only say that, if I receive the appointment, I shall do my utmost to give general satisfaction. Whoever may be appointed, it is necessary, in my estimation, to have it done as soon as circumstances will possibly admit.

Accept, sir, of my sincere acknowledgments for past favors, which are not forgotten, and accept of the best wishes and sincere thanks of yours, respectfully,

JOSEPH SMITH,

By WILLIAM CLAYTON, his Agent.

Spent most of the day in conversation with Harley R. Pratt and others.

There are two kinds of beings in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and say, for a spirit hath not flesh and bones, as ye see me have." 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him

to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.

A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself; and he commanded fire from heaven to consume my house.

When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed; when he was baptized.

A Conference was held at Boylston Hall, Boston, when fourteen branches of the Church in Boston and the vicinity were represented, comprising seven hundred and ninety-three Members, thirty-three Elders, forty-three lesser officers, most of whom had been raised up in about fifteen months. Elders G. J. Adams, E. P. Maginn, Erasmus Snow, Erasmus H. Derby, and others, took active parts in the Conference.

(To be continued.)

There is a troublesome humour some men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable. This comes of an overfulness of ourselves, and shows we are more concerned for praise than the success of what we think a good thing.—Psal.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 14, 1858.

A MYSTERIOUS POWER.—The *Washington Union* has recently been convinced that there is a mysterious power among the Saints, and has discovered that it is wonderful in its concentrativeness, and almost miraculous and instantaneous in its operations. The *Union* says—

"We shall look with profound interest to the development of affairs in Utah. There is a mystery in that Territory which it will require time to solve. The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest."

We can at once solve the mystery as far as naming the basis upon which that power stands "that moves a whole community at a signal." It is a platform which Washington does not possess, and one which can nowhere be found in America, excepting in "that Territory." It is a "union!" There has ever been such a platform in this Church, but never was it so broad and strong as at the present period of its history. Upon it the Saints move, when "the power" which the *Washington Union* has been unable to name gives the signal. That power and that union which have existed in this community, producing such extraordinary results, even to the moving of a Territory at the beck of one man, has been, is still, and will continue to be a "mystery" to the world.

The union of the Saints is more than a common mystery—one which differs from the very spirit of the world, and therefore one which that spirit cannot understand. There is something not only mysterious in it, but unearthly and superhuman. Such a union has never grown out of man-made institutions. As a fact, it is esteemed a novelty upon the earth. But the mystery extends much further than the fact itself; for it has its secret springs. That union is not a primary cause, but a result. It is the embodiment of a spirit; and if the result is a mystery, the cause which makes that result is a greater mystery to the world. A Saints' union is a new found fact among men, and the spirit embodied therein—the cause which produces the result, is so antagonistic to the spirit of the world, that it is deemed a mystery altogether. And so it is antagonistic to division, both in genius and fact. The union of the Saints being a mystery among human developments is very significant, and the question, "Is it a hellish development?" is equally suggestive. If it is not a native of earth, it is surely not the offspring of hell. No; it is Divine! The very wonder of our enemies is testimony to this truth, and the mystery in which it appears to the world is collateral proof that it is an offspring of heaven.

We do not expect the *Washington Union* to understand the union of the Saints. It is unlike the union which exists in the United States; and its genius is so different from the spirit of the *Washington Union*, that it is doubtful if its editor will ever solve the problem. There have been many political and social philosophers who have endeavoured to explain the fact and its causes. But after their profound exposition and sagacious explanations, the most simple Saint, referring to his own heart and asking his own experience, can answer, No—that is not the solution. We admit that "there is a mystery in that Territory which it will require time to solve." But we are certain that the *Washington Union*, in that character, will never solve it; for it is a *Saints' union*.

This editor says, "The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest." It is worthy of calm investigation, and it *will* be investigated and tested, though probably not calmly, by its enemies. But it will not be understood by the world. The endeavour will be made not only to explain that power, but to arrest its course. That power will be traced to its wrong source and grappled with in the dark. Like the unity of the Saints, it cannot be understood by the spirit of man. It is traced to Brigham Young. But it is not there that the mystery finds the solution. We will name "the power that moves a whole community at a signal," as we have already named the place upon which it stands. It is the power of the Priesthood! The most simple-minded among us will at once know it as the solution of the mystery, though we by no means intend to imply that the meaning of the power explains the secret of that power. That point will require much calm investigation, even of the Priesthood, to be understood. But the *fact* of that power is the most distinct fact of the Church, which all feel, but only imperfectly understand. It is felt by the Saints in England to be nearly as forceful as in Utah. The moving of a Territory does not by far tell the extent of that power. To give the *Washington Union* an idea how much more it can move, we are bold to assert that, had the signal been given, ten thousand in England would have fled to their brethren and sisters in the mountains to share their dangers and sacrifices. In spite of poverty, and with a sublime contempt for dangers and difficulties, they would find a way to the bosom of the Church, though they reached it naked and worn-out. What, under ordinary circumstances, would seem, even to the Saints' faith, impossible, would be esteemed as trifles unworthy of notice and barriers of iron broken as straws. The weak would say, "I am strong." Our men would show themselves to the world a band of heroes, equalled only by the Saints in the mountains, and the sisters would surpass the brethren in such a movement. Ten thousand voices would declare, "We will be with those whose life is our life; and if death finds them, we will brave the monster too; and in death, as in life, we will not be separated!" Were "the power" but to give the signal, we verily believe that the Saints of this Mission would give examples of heroism, daring devotion, and invincible determination, that the recent exodus of the Saints itself will not afford; and we are certain that the brethren and sisters in the mountains can and will far exceed it. Moreover, it is not improbable that there are ten thousand in these lands whose hearts at this moment would be really gratified to receive such a signal. The *Washington Union* knows not how much the Saints can dare and do, nor how much the mysterious power in the community can move by its signals. But the mystery of the Saints' union and the power that stands upon it will not be understood, but remain a mystery to the world. "Its future may well be watched with extraordinary interest;" and as neither the *Washington Union* nor the majority of mankind will be able to "solve" it, we advise them to watch it thus.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, July 7, 1858.

President A. Calkin.

Dear Brother,—It is with the greatest pleasure I forward you the enclosed re-

ports for the past half-year, together with £264, with which you will please credit this Mission, according to accompanying advices.

The Statistical Report shows that we have baptised 387 souls in Denmark, 118

in Norway, and 166 in Sweden, making 671 in all. We have excommunicated 271, leaving an increase for the half-year of 400.

This Mission numbers at present 3,636 members, including the Priesthood, and is divided into fourteen Conferences.

Considering the circumstances, in these countries, of which I gave you a faint outline in my last communication, the work is going onward, and the Lord has blessed the efforts of the Elders. I can say that they, with very few exceptions, have been faithful and united with me and my Counsellors. As to myself, I rejoice in my labour, and feel grateful in my heart to the Lord for the assistance of his Spirit, and to his servants placed over me in Christ, for their wise and appropriate counsels and instructions, which have aided me so much in my own duties, as well as enabled me to deal out of the good things to the flock I have the honour to preside over. I am also thankful to my fellow-labourers in the ministry, and to the Saints for their willingness and obedience in carrying out the given instructions as soon as their understanding is enlightened upon the matter. They are zealous to spread the Gospel and ready to meet every call for that purpose as far as they are able. I have visited several of the Conferences and enjoyed much of the good Spirit among the Saints.

From the enclosed Financial Report, you can see the particulars of that department; and I am glad to say that the order of business you have introduced will greatly benefit us all, and we will improve thereby. Due attention shall be given to the financial matters, and we will do our best to establish a wise economy in the Branches and Conferences.

The principle of Tithing is introduced throughout the Mission, and the true Saints love that principle and live up to it; though there are also some who do not yet fully realize the necessity of obeying that law in its full extent. They shall not die for want of information

and encouragement, but they will have to act upon their own agency. The extent of the Mission, with its scattered Saints and the obstacles thrown in the way for our Elders, makes the spreading of the Gospel rather difficult, expensive, and burdensome for the Saints; but they are always willing to assist.

The Book department has also been taken under due consideration, and provisions made that the Branches and Conferences, by collections, may be able gradually to pay off the old debts. But I see it will take time to accomplish this.

We have endeavoured to make our *Star* as interesting and instructive as possible; and we are very much indebted to you and the *Millennial Star* for all the useful and rich matters we have had access to. Our writings are preaching as well as our Elders.

Our opponents and enemies seem to rejoice over the late news in the papers concerning Utah; but there are also those who feel a sympathy for the poor "Mormons." As to myself and the Saints here, we know that all is right, and that every movement of the Church will tend to the victory of the cause of Zion. All we care about is to live so that we can receive the approbation of the Lord and his servants and be prepared to abide all things. The Scandinavian Saints feel first-rate; and our constant prayer is, "May the Lord bless and protect brothers Brigham, Heber, Daniel, the Twelve, all the Quorums of the Priesthood, and the Saints both at home and abroad, and hasten the time for the redemption of Zion!"

With kind and respectful love and regard to yourself, Presidents Rees and Burge, and all in the Office, from me, and Elders Wilhelmson and Thomasen, and the Scandinavian Saints, I pray that the blessings of the Lord may rest upon you and all associated with you, and that I may always have the honour to be your affectionate and humble brother in Christ,

C. WIDERBORG.

A CLESTMAN was reading the burial service over a corpse; and having forgotten what sex it was, on coming to that part of the service where the expression, "our dear brother," or "our dear sister," had to be used, according to the circumstances of the case, the reverend gentleman stopped, and seeing an Irishman standing nearest to him, whispered to him, "Is it a brother or a sister?" He replied, "It's neither, your reverence; it's only a relation."

HOME CORRESPONDENCE.

SCOTLAND.

Edinburgh, 11, Cheyne-street,
July 24, 1868.

President Calkin.

Dear Brother,—Having a few spare moments, I feel that I cannot use them more advantageously than in giving you an account of the Pastorate, so that you may become acquainted with the condition of the people, and thereby be enabled to give such counsel as will be suitable for us.

You will observe, from the June Quarterly Report of Glasgow Conference, that, notwithstanding the stagnation of trade there, owing to the late commercial crisis, the Saints are pretty well up to the mark, showing a disposition to seek for the glory and advancement of the kingdom of God before everything else. We have already cleared off a portion of the debt hanging on that Conference, and active measures are being entered into to liquidate the book debt and other liabilities.

The Edinburgh Conference is progressing rapidly. The establishment of the new order of book-keeping, although eminently calculated to produce harmony, from not being properly understood in some places, has caused us a little trouble. Nevertheless, we are applying ourselves zealously to overcome this thing; and, from the excellent spirit and pointed instructions of President Ross while here, which I have no doubt will be carried through the whole of the Conference, it will ultimately result in such an organization as has not been in this part of the Mission heretofore.

The Dundee Conference is also in good condition, although, like the others, somewhat in debt. They are, however, bringing it down as quickly as their circumstances will allow, and will no doubt be able, along with the rest of the Pastorate,

to meet their requirements and their Temple Offering by the end of this quarter, leaving the last quarter free for whatever you may deem it wisdom to call. When I am moving amongst the people, and observe their trials and difficulties and the host of opposing influences they have to contend against, and see, in the midst of all these, their determination to work out the counsels of the holy Priesthood of God in their actions, which testify louder than words, I cannot but feel from the very deepest recesses of my heart to bless them in the name of Israel's God. Such is the temporal condition of the Scottish Pastorate.

As regards their spiritual condition, although, during the visit of yourself and President Ross, your addresses were principally confined to business matters, yet they have produced an excellent spirit. Banishing the peculiarly imaginative ideas that have long lingered in the minds of many of the Saints, that the kingdom of God would be built like some castle in the air, or by the touch of some magician's wand, I am happy to say that these notions are fast being replaced by the stern realities that the kingdom of our God has to be built up by the labour and diligence of his Saints, and that the rays that are shining from Zion's holy hill, through the mediums that God has appointed, are beginning to enlighten his people in regard to the stupendous work which they have to perform in these last days, and that in this, as well as other matters, they are determined not to follow after their own will, but the will of God, and those whom he has appointed over them.

With my best respects to you, brothers Ross, Budge, and Williams, I remain, dear brother, yours truly, in the Everlasting Covenant,

JOHN MCCOMIE.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 422.)

OBJECTION.

"Many of the Mormon revelations are in opposition to the Bible and Paul. And

he says, 'If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed.'

When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from. From Deut. xiii. 1—4, we learn, that if a false prophet works miracles, yet we are not to believe him unless his doctrine be according to the Scriptures. It was to be one of the marks of error, that it was to come with lying wonders and working miracles. (2 Thess. ii. 9.) If Mormon teachers can give no better proof of their sole authority to administer Gospel ordinances, we must declare such administrations to be perfectly invalid and without authority."—*"The Mormon's 'Only Way to be Saved,' NOT the way to be Saved," published by P. Drummond.*

ANSWER.

That "many" or even any "of the Mormon revelations are in opposition to the Bible and Paul" is a mere assertion, which we think the objector would find more difficulty in substantiating than he anticipates. We are certainly not aware of the existence of any such opposition; and therefore, unless he gives to his "airy nothing" a "local habitation and a name," by instancing some one of the imagined "many" revelations that "are in opposition to the Bible and Paul," and attempts to show wherein the said "opposition" lies, we, of course, can have nothing further to say in the matter.

It is true, Paul says, "If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed." But can the objector show that the Gospel received and taught by the Latter-day Saints IS "any other Gospel than that which" Paul "preached?" Neither "Peter Drummond" nor his "friend in London" can prove that, which must be done before his point of declared "opposition" can be accepted as established. Mere insinuation cannot be received as proof. We affirm, and have abundantly shown in various articles, that the same Gospel is believed and taught by the Latter-day Saints as was believed and taught by the Saints of former days. And it would be no difficult task for us to show who are really preaching a different Gospel to that which was preached anciently, and consequently who do come under Paul's anathema. Even in Stirling there appears to be some "opposition to the Bible and Paul," judging from some choice speci-

mens which are given in the "Stirling tract" before us.

But, says our objector—"When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from." Perhaps so. And so can we. But we beg to inform our pseudo "friend" and "Stirling" oracle, that, after he has searched our Church records and publications through and through again, he will fail to find even one "revelation" in support or favour of "spiritual wives." No such principle as that of spiritual wifeism, which has been talked so much about by our enemies, forms any part of "Mormonism," or constitutes any portion of "the Mormon Gospel."

In "Deut. xiii. 1—4," there is nothing whatever to be found about the "doctrine" of either "a false prophet" or any other prophet being "according to the Scriptures," or otherwise. Indeed, "the Scriptures" were not in existence at that time. By referring to the cited text, it will be seen that the Lord was warning his people Israel against being led away, by the divinations of any false prophet, from the worship of Jehovah to the worship of idols. Now, the Latter-day Saints acknowledge and worship the God of Israel as much as any of the former-day Saints did; and they utterly repudiate the idolatry and erratic systems of religion which prevail throughout the Gentile world at the present time.

We agree with our opponent, that "It was to be one of the marks of error, that it was to come with lying wonders and working miracles." But unless he can show that the spiritual gifts and blessings which are enjoyed by the Latter-day Saints are "lying wonders," there is no force in his remark nor applicability of the text quoted, so far as we are concerned. When the Lord, prior to his ascension, enumerated before his Apostles some of the "signs" which should "follow them that believe," he did not rank those signs as "marks of error," or as "lying wonders," but as corroborative and confirmatory evidences to the believers of the Gospel. It is impossible that they can be "marks of error" to "them that believe;" nor is it possible to corroborate and confirm true faith by "lying wonders." Those same Gospel "signs" that followed the believers of former days follow the believers or Saints of Latter-days; for

the same causes will, under the same circumstances, always produce the same effects. The gifts of prophecy, tongues, interpretations, visions, healings, &c., which characterized and accompanied the work of God then, do so now; and if our objector can, by any of his specious reasoning, make it appear that these sacred gifts of the Spirit are "marks of error," that will be, on his part, about as great a "lying wonder" as he can astonish us with. If he can show them to be "marks of error" in our case, he will show them to be "marks of error" in the other. But he must first prove the Gospel doctrines believed in by us to be *erroneous*, before he can show these Gospel signs to be "marks of error."

We grant that Satan will and does display his power by "working miracles;" but those miracles are not wrought to confirm truth, by the Spirit and power of God, as the miraculous signs of the Gospel are, but are wrought in behalf and

support of error, by the father of lies. Such miracles do not "follow them that believe," but those that *disbelieve*—those that reject and deny the Gospel which was anciently taught by Jesus and his Apostles, and which is revealed anew in these last days to the children of men, in all its original purity, integrity, and power.

In regard to the "proof" which the latter-day Priesthood have to "give" of "their sole authority to administer Gospel ordinances," we might with truth say that, if it were "no better proof" than the sectarian priests of the day have to offer, it would be no proof at all; and, in that case, it would be perfectly consistent to "declare" their "administrations to be perfectly invalid and without authority." But the contrary is the real fact of the case, as we have plainly shown in previous *Answers to Objections*. Their authority is of Divine origin, and is being continually ratified by Divine recognition, acknowledgment, and power.

(To be continued.)

SIGNS OF THE TIMES.

(Continued from page 511.)

FLOODS IN OHIO.

On Monday, May 25, the vicinity of Cincinnati was visited with a violent rain, which fell to the depth of five-and-a-half inches. Mill Creek swelled to an enormous extent, and damaged the bridge to the amount of \$10,000. The aqueduct of the Whitewater Canal was destroyed, and breaks occurred near Storrs' Township Hall, and about five hundred feet below, all of which damage, it is thought, is almost irreparable, and will render the canal at present useless. A number of property-holders in Cincinnati were damaged to the extent of about \$50,000 by this storm. Owing to these heavy rains, hardly one-fourth of the usual amount of corn was planted, though wheat and grass were doing well. Still heavier rains fell about the 11th instant, the saturated land absorbing but little, and the streams, consequently, rising rapidly. There were thirty-eight feet in the channel of the Ohio, and the wheat crop suffered severely by the storm, while other crops were much damaged. Large por-

tions of the Miami Valley were inundated, and the bridges, embankments, and railways were extensively damaged.

FLOODS IN MISSOURI.

Throughout the month of April, the rain fell almost incessantly in the valleys of the Wabash and Mississippi, through Indiana, Illinois, and Missouri. Nearly the whole of the levee of St. Louis was submerged on the 11th instant, and for miles along the shore, above and below the city, the bottom lands were under water. Very little corn was planted in Missouri, even on lands not adjacent to the river, owing to the heavy rains; and the wheat crop was much injured. On the 11th instant, the river rose so high that the inhabitants of Cahokia and Illinois town, near St. Louis, were literally drowned out, and had to vacate their houses. On the upper Mississippi, Alexandria, Marion City, Lagrange, Canton, and other places on both banks were submerged. The American bottom and low land losses by the floods are very heavy,

not only from the prevention of corn planting, but from the damage to the wheat. Several farmers at Illinois town, opposite St. Louis, lost all they possessed. One man, on the border of Goose Lake, lost thirteen head of cattle by drowning. At Weston, the old bridge was swept away, as was also every bridge between Platte City and Weston.

STORMS AND FLOODS IN VIRGINIA.

The counties of King George and Westmoreland, in the north of Virginia, were recently visited with a desolating hailstorm, which created sad havoc among the grass and grain. The damage in these counties is estimated at from \$75,000 to \$100,000. Beaver Creek, in the south west of Rockingham County, was recently so swollen during a violent storm as to wash away whole fields of corn, soil, and all. North River was very high, and a number of houses were damaged greatly. Hardy County was similarly visited on the 7th instant, when several houses were unroofed, and one man was nearly killed. The damage done near Fredericksburg has been estimated at nearly \$150,000, over \$500,000 bushels of wheat having been destroyed. The rise of the Wheeling Creek on the 11th was never before equalled. Above Triadelphia, the Hampfield railroad bridge was totally swept away, and the country round was completely inundated.

FLOODS AND STORMS IN INDIANA.

On the 11th instant, the Wabash river rose with frightful rapidity after the previous copious rains, and the river bottoms

(To be Continued.)

were completely inundated. The Wabash and Wildcat creeks rose to be mighty rivers, and the railroads leading over them were washed away. But little corn was planted previous to the flood, and whole farms becoming submerged, a large amount of grain in barns was lost.

STORMS IN MARYLAND.

The wonderful rain storm of the 11th instant flooded Baltimore. No less than twenty turnpike bridges in the vicinity were swept away, and three persons were drowned. The neighbouring streams of Greynes Falls, Schroder's Run, Herring's Run, Rock Run, and the Patapsco, and all tributary streams were greatly swollen, carrying away an immense amount of property in bridges, dams, piers, buildings, and crops. It was the most destructive flood that has occurred in Maryland for twenty-one years.

FLOODS IN PENNSYLVANIA.

The memorable storm of the 11th inst. did considerable damage in the vicinity of Philadelphia. In the rural portions of the city, crops sustained great damage. Along the Delaware, the lower wharves were overflowed, doing some little damage, but along the Schuylkill the injuries were extensive. Nearly seven feet of water poured over the dam at Fairmount, carrying with it much valuable property, and all the wharves below were submerged. In the vicinity of Manayunk, the Ridge Turnpike was overflowed, and several thousand dollars' worth of property destroyed.

FULNESS OF ZION.

A PSALM.

Zion is the fountain of intelligence; and the noblest gifts of the human soul shall be trees planted beside streams of living waters; and they will bud and blossom, and bring forth their golden fruit for evermore.

Power will be there to overcome the oppressor, and to bind Satan for a thousand years; and then to lift the beloved city from the earth; and, like the fleecy clouds of the summer evening, it will glide away till this planet is celestialized.

Wisdom will be there to build the palaces of heaven and plant ten thousand gardens like Eden of old.

Knowledge will be there to govern the nations of eternity that shall spring up and flourish when the empires of time decay.

And to lay the foundation of worlds that will be inhabited by our posterity, and redeemed by the mercies of the Holy One, and purified till they become like a sea of shining glass, and occupy a place in the vault of heaven for ever and ever.

And Love will be there—that sweetener of life's sorrows, that will remain when the last shade of sadness hath departed.

Filial love, that will look upward to the sources of existence, and speak nothing

thankfulness for a body, as a tabernacle for that spirit, which was organized in heaven.

Parental love; that will rejoice in the happiness of our sons and daughters; as they develop unnumbered talents, and ever rise in greatness, while starattles roll away.

Conjugal love; for Abraham remembers

the faithfulness of Sarah; and the heart-strings that have been knitted together throughout life shall never unwind again.

Zion, let thy fulness come; for that is the kingdom of our Father, which will continue worlds without end. Amen.

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—On the 22nd ult., the Jews' Relief Bill and the Parliamentary Oaths Bill, as amended by the Lords, passed the British Parliament; and, after a long struggle of years to effect the emancipation of the Jews from their present political thralldom, and to give them a freedom equal to their weight and position in the nation, Baron Rothschild, the wealthy and acknowledged representative of the English Jews, has at length taken his seat as a member of the House of Commons. Great storms have been very prevalent in different parts of the world within the last few weeks. England has not by any means been exempt from them, especially in the north. Storms have raged with great violence over the greatest portion of the counties of Durham and Northumberland. At Alnwick, for instance, the storm commenced about midnight, with terrific bursts of thunder and lightning, the rain bursting down in a perfect deluge, flooding the whole of the streets, inundating houses, destroying furniture, bearing the very flaggings from their foundation like shreds of paper, carrying portions of buildings away, and committing fearful destruction: in part of one street alone £1,000 worth of property was destroyed. At Durham city, the storm rivalled, in intensity and period of duration, anything witnessed in the neighbourhood for many years past. So vivid and long-continued was the lightning, that objects were discernible at the distance of a mile. In Newcastle, no less than 26,000,000 of gallons of water fell into the Water Company's reservoir. There have been considerable disturbances in the city of Alexandria, Egypt: the Christians have been threatened with violence and insulted: 8,000 garrison troops, at the date of last despatch, were engaged in repressing the disturbances. 200 of the people implicated in the Jeddah massacre have been arrested. The Indian rebels are still disturbing many districts east of Bengal and elsewhere, plundering and burning all the towns and villages whose inhabitants are supposed to be affected.

AMERICAN.—The discovery of the Frazer River gold mines in the British possessions is creating commotion and a general stampede in California. The new mines are said to threaten to take off one-fourth of its male population. All other matters, including politics and the vindictive excitement which has existed among the people to take part in the Utah war, have lost their interest, and nothing is thought of but the new gold mines. Serious difficulties are apprehended to arise between these emigrant miners and the Frazer River Indians, who are described as a superior race—very bold, determined, and vigorous. The defeat of Colonel Steptoe's command by the Spoken Indians on the Snake River is confirmed, and everywhere events generally look ominous of an Indian war on a large scale. The Colonel, after fighting several hours, had to make a night retreat to save his command, and his men were in the saddle 24 hours. As well as loss of men, the expedition lost two howitzers, and the entire train accompanying it. At Port Orford, serious apprehensions were entertained of the Indians on the reservation, causing the settlers to abandon their homes and take refuge in the forts. The Indians are exceedingly restless, and threaten to abandon the reserve. At Chitoo they have been very hostile of late; and at Waldo's Rancho they killed thirteen head of cattle, and that while a company of volunteers were on their trail. A train attached to the command of Lieutenant Brie had been surprised and captured by the Indians residing on Pistol River, while returning to Crescent City without an escort. Lieutenant Miller, charged by Government with the survey of a road through to Snake country has been notified by the Indians that they will not allow any road to be constructed through their country: and Colonel Steptoe thinks his command insufficient to act as its escort. Indian movements everywhere are indicative of much trouble, and the almost simultaneous rising seems to denote concert of action among them. Official despatches from the Peace Commissioners and General Johnston have been received at the War Department. A treaty of peace has been entered into. The despatch of the Commissioner has—"After the fullest and fresh conference with them [the Mormon leaders], we are pleased to state that we